

Poetry.

NE PLUS ULTRA.

B. C. MOOMAW.

With eager feet he ran
Where Pleasure bid him taste the sweet
Circean draught, unmindful of the ban
Which Life and Holiness imposed, as it was meet.

Wide waved her purple wing;
Deep flowed her sparkling fount of joy;
Far round her hot breath, like a living thing,
Enwrapped while it enraptured whom she would
destroy.

"He came unto himself."
Perhaps a pitying angel caught
His soul from out the dreadful jaws of death,
And for its rescue with infernal legions fought.

'Twas thus he surely found—
Wide searching for the final goal—
Instead of Pleasure's false and giddy round,
God's peace is the eternal treasure of the soul.

With bold, ambitious wing
He scaled Thessalia's mystic mount,
Drank long and deep of the Pierian spring,
And like a god exulted at the sacred fount.

Thus he essayed to find
Where Knowledge spread her realms afar,
Explored the boundless empire of the mind,
And swept in majesty from star to distant star.

Yet turning from his flight
In pain and weariness, confessed,
Though Nature led him in her glorious light,
He sighed for the sweet solace of eternal rest.

'Twas thus he surely saw—
Far searching for the final goal—
Instead of Knowledge with her iron law,
God's love is the eternal refuge of the soul.

Contributions.

OUR LIFE.

C. H. BALSBAUGH.

An effect without a cause is inconceivable. Somebody was, therefore we are. God only is underived. An uncaused cause forever eludes finite comprehension. When Christ denominates himself, "*I am*," he proclaims his divinity. In the form of God, equal with God. Phil. 2: 6. This was the pre-existent state of "the babe wrapped in swaddling clothes, and lying in a manger." He who can so humble himself, can also exalt us. The "wherefore," in Phil. 2: 9, is the pivot of redemption. Of nothing are we more shy than "the fellowship of his sufferings," and made conformable unto his death." Phil. 3: 10. And yet all our hope centres there. We cannot tell how sinful and helpless and doomed we are, until we read the law in the light of the cross. When the commandment comes exemplified by the life of the Son of God, sin becomes exceedingly sinful. Rom. 7: 13. So long as we know nothing higher than the church, neither faith nor conscience can rise above doctrine and ordinance and eccle-

siastical conventionality. "But when it pleases God to reveal his dear Son in us," all our fine morality and faultless ritualism are "counted loss for Christ." Gal. 1: 15, 16, and Phil. 3: 7. A nobler specimen of zeal and ecclesiasticism than Paul is not on record. But when he saw the divine idea of life as embodied in Immanuel, he counted all his ethical conceptions and attainments as "duno." So it is with all souls that realize the marvellous illumination of II Cor. 4: 6. "For God who commanded the light to shine out of darkness, *hath shined in our hearts*, TO GIVE THE LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD IN THE FACE OF JESUS CHRIST."

Because I live, ye shall live also. John 14: 19. Other source of life, there is none. It is communicated only by the Holy Ghost. Faith is the essential condition. "*I am the Life*." John 14: 6. "*To me to live is CHRIST*." Phil. 1: 21. "*It is the spirit that quickeneth*." John 6: 63. "*It is of faith*, that it might be by *grace*." Rom. 4: 16. "*Only believe*." Mark 5: 36. "*All things are possible to him that believeth*." Mark 9: 23. Self renunciation is the imperative pre-requisite of faith. John 5: 44. Self is the taproot of unbelief and all failures in religious life. Faith and fanaticism have come synonyms in the minds of many who claim to be pillars and leaders in the church miracles must be remanded into the invisible domain where nobody can attest them. Christ foresaw all this, and mournfully asks, "When the Son of man cometh, *shall he find faith on the earth*?" Luke 18: 8. The great interrogative "*why*?" in Matt. 17: 19, is the timid, confounded, defeat-owning question to-day. Self must be starved out, and prayer must become our very breath, and faith and Christ must be the totality of our life, if we are to be the embodiments and representatives of "the glorious Gospel of the blessed God." I Tim. 1: 11. "*I am*," is enough for Christ to affirm, and it must suffice for the Christian, who would question the divine Son-ship of Immanuel? Is not the light its own evidence? "*As he is, so are we in this world*." I John 4: 17.

Always stand before the mirror of II Cor. 3: 18, then will you know God, yourself and your fellows, and your life will reflect the decalogue as it shone in its inherent glory in Jesus Christ. The Gospel is the law exemplified without the breach of an iota. Faith in Christ means no less than the righteousness of God through the perfect obedience of our substitute. Rom. 5: 16-21. To appropriate and exemplify this righteousness, is the marrow, and glory, and unceasing work of the Christian life.

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DISCRIMINATION.

P. J. BROWN.

There are very few articles written for the press that have not some merit. Brother Ridenour's piece in last week's EVANGELIST is not an exception to the rule. He, unlike Brother Wampler's vague and insinuating style, comes right out and names his man. That is right. Give me an open, fearless and honorable disputant and I can know just where to find him, and I find Brother Ridenour as he says in his article, ("Solely in the interest of the truth,") "*floundering*" by his own admission, devoid of "that one faculty of discrimination" and I regard it a calamity indeed to a man who has been preaching for over a quarter of a century, to look upon Jesus Christ as a person capable of transgressing the law, like unto sinful man. This is indeed very poor discrimination. The Jews accused him of being a Sabbath breaker, and of various other transgressions of the law. I can make some allowance for their want of discrimination, for they never admitted that he was the Christ. They thought he was a "blasphemer" in that he, being a man made himself equal with God. But what am I to think of a man who has so long and successfully held up Jesus as "The Christ," the equal with the Father and the Holy Spirit, in the salvation of sinners and who now, not only makes the humiliating confession, but contends that the Christ, whom he preached is nothing more than a common sinner? This is precisely what he is doing, if we can establish the fact that Christ ate the passover on the night in which he was betrayed. Did I say *establish* the fact? No, that is not what I mean, for it is already established. You may talk and write until the end of time, and you will fail with more than ninety-nine per cent. of the intelligent believers in the Christian religion, who will not only *not* believe your theory, but will pity the futility of your effort to deny this fact, and they will see more and more, your want of that "fine faculty of discrimination" when you base your argument upon the predicate that Christ is capable of being a sinner. Did Christ keep the Passover on the night in which he was betrayed? This seems to be the pivotal question with Brother Ridenour. It is said of Moses, "Through faith he kept the Passover." Heb 11: 28. What are we to understand by this declaration? All will answer, "there can be but one meaning, and turn to Ex. 12: 21 to prove it." That is right. Moses ordered the preparation of the Passover and with his people did eat the Passover. When the disciples came to Jesus, Matt. 26: 17, and ask-